

IN MEMORIAM



TRACEY LIE-DAN LU

(20 SEPTEMBER 1959 – 21 MARCH 2016)



AN APPRECIATION

Professor Tracey Lie-dan Lu died in Melbourne on 21 March 2016 after a distinguished career at the Chinese University of Hong Kong, teaching and researching Chinese archaeology, museum studies, and cultural heritage. Tracey was born in Guangzhou. She commenced her archaeological career with a bachelor's degree from Zhongshan University in 1983. In 1987, she obtained her M.Phil. in Archaeology from Beijing University. Between 1985 and 1989, she joined a large archaeological team in Guangzhou excavating the Western Han dynasty tomb of the Nanyue king Zhao Mo (d. 122 B.C.); wrote a popular book on this discovery, *Nanyuewangmu yu nanyuewangguo* (1990); and contributed several chapters to the two-volume Chinese report, *Xihan Nanyuewangmu* (1991).

My first contact with Tracey was a letter from her dated 17 November 1988, sent from Hong Kong, where she was then living. Tracey had applied to the Australian

National University (ANU) that year to undertake a Ph.D. on the early historical period of southern Chinese archaeology represented by the Nanyue king, but was not successful in obtaining a scholarship. Since I make no claim to expertise in Chinese Han dynasty archaeology, I was reluctant to supervise such a topic, and in the following years before she commenced her Ph.D. research, I managed successfully to wean her away from the Han dynasty and to interest her in the Chinese Neolithic.

In 1990, Tracey moved from Hong Kong to Melbourne with her mother and younger brother, found a temporary job as a bank clerk, and worked hard to improve her English. She kept in frequent contact with me during these intervening years and finally enrolled for a Ph.D. degree at the ANU in August 1994, supporting herself initially from other temporary employment, including a stint in the ANU library. She became an Australian citizen in 1995 after earlier being granted permanent residency, and finally received her long-awaited ANU Ph.D. scholarship in 1996. Tracey was one of my most driven students when it came to archaeology, absolutely determined to succeed at all costs. I have quite a massive file of correspondence with her, mostly dating between 1988 and 2000. Her determination to succeed is obvious in every letter.

Tracey's very successful doctoral thesis was published as a British Archaeological Reports (BAR) monograph entitled *The Transition from Foraging to Farming and the Origin of Agriculture in China* in 1999. During her enrollment, she was able to travel extensively in China to examine archaeological collections. She used funds obtained through ANU to visit Beijing for two months in 1995, as well as many Neolithic sites in the Yellow and Yangzi River regions of China in 1996. Tracey also participated in the excavation of the Daiwan Neolithic site in Hong Kong in 1996. One aspect of her research was the examination of the habitats and growth cycles of the wild rice and millets that sustained the Neolithic transition in China, which she did through observation of the ripening trajectory of wild foxtail millet in Shandong. Her findings were published in 1998 and 2002 (see bibliography below). Meanwhile, she began teaching herself to analyze starch grains and phytoliths from archaeological deposits and artifacts, an aspect of research that is evident very clearly in her publications.

At this time, the Chinese government took away Tracey's Chinese passport in retaliation for her adoption of Australian citizenship. I remember this circumstance as being rather unpleasant for her, yet it must have been a major reason for her decision to undertake her academic career in Hong Kong rather than mainland China.

After receiving her Ph.D. from the ANU in 1998, Tracey held a temporary lectureship in the Anthropology Department in the New Asia College of the Chinese University of Hong Kong (CUHK) for five months in early 1999. She then won a Fyssen Award to visit the French Centre National de Recherche Scientifique (CNRS) laboratory of archaeobotanist Patricia Anderson in Nice (1999–2000), where she conducted more research on rice and millet domestication. Her opportunity to join the permanent staff of the Anthropology Department at CUHK arrived in August 2000, and here she remained for the rest of her academic career, being promoted to the professoriate in August 2010.

During her tenure at CUHK between 2000 and 2014 (after which she returned to Melbourne), Tracey published two more major books, *Daozuo yu shiqian wenhua yanbian* (The Origin and Development of Rice Farming and Prehistoric Cultural Development) in 2012, and *Museums in China: Power, Politics and Identities* in 2014,

and has two further book manuscripts in press. She published over 60 articles in edited books and journals, contributed to the supervision of 22 M.Phil. and 4 Ph.D. students, and taught an undergraduate load which in 2013 included courses on museums and anthropology, China's cultural heritage, human evolution, and a field project. Tracey was responsible for the design of a number of new anthropology courses in Museology and Heritage Studies.

While at CUHK, Tracey obtained substantial research grants from the Hong Kong Research Grant Council for both Neolithic research and the management of archaeological sites in southern China and Hong Kong. In her later career, she moved decisively into the field of heritage management, becoming involved in projects in the Mogao early Buddhist caves at Dunhuang in Gansu Province, as well as in Hong Kong. In 2014, the Research Committee of CUHK presented her with its annual Research Excellence Award 2013–2014. Her last published research article, sent to me by my ANU colleague Laurajane Smith, is entitled “Empowerment, transformation and the construction of ‘urban heritage’ in post-colonial Hong Kong” (2016). In Laurajane Smith's words (pers. comm.): “Tracey's interests in heritage and museums did not simply rest with the management of archaeological sites, but she also demonstrated a keen and scholarly interest in the way that the past is used in the present. Her last paper offers an ethnographic account of local community engagement with contemporary urban heritage and its importance to community identity and lived experiences.”

Since I do not read Chinese, there are many aspects of Tracey's life that are closed to me, including the all-Chinese text of her book *Daozuo yu shiqian wenhua yanbian* (2012). In 2013, Tracey sent a copy of this book to me, together with a precis of its contents in English as follows:

In the book, based on published archaeological data, my cultivation experiments on wild and domesticated rice, and data from palaeoethnobotany, ethnography, history and other disciplines, I have divided the prehistoric era of rice farming in China into four phases and argued the following:

a) The initial phase was from 12,000 to approximately 10,000 years ago, represented by the sites of Xianrendong and Diaotonghuan (Jiangsu). The inhabitants of these archaeological sites were wild rice collectors and probably occasionally wild rice cultivators. They were mobile and lived on foraging, and began to produce pottery and stone and bone tools for daily use.

b) The earliest farmers lived between 9000–7000 years ago and are represented at the Middle and Lower Yangzi sites of Pengtoushan, Bashidang and Kuahuqiao, and the more northerly site of Jiahu. They began to utilize natural ponds to cultivate wild rice and to build timber houses, but rice farming alone was not sufficient to support them and they still lived mainly by foraging. The Pengtoushan and Bashidang settlements were abandoned from time to time, indicating that the rice farmers might have needed to move periodically. However, the occurrence of built houses provided not only protective shelter but also a private space for human beings, and facilitated the accumulation of private property, as around 8000 years ago at Jiahu where in-house storage has been discovered. Pottery, carpentry, textiles, and boat making were major crafts during this period.

c) The developing phase of rice farming between 7000 and 6000 years ago is represented by the Hemudu and Tangjiagang assemblages, when intensive farming was facilitated by the invention of flooded rice fields which functioned to control the amount of water, an important technique in the eventual domestication of rice. Based on current archaeological data, rice paddy fields occurred around 7000 years ago at Tianluoshan. Rice was almost completely domesticated, and the output of rice farming increased.

However, the rice farmers still needed to hunt and gather, and the large quantity of acorns and remains of wild animals and other plants found in Tianluoshan and Hemudu indicates that rice farming alone still was not sufficient for people to survive. In addition, more stable sedentism and increased farming output caused increased population, which in turn resulted in increased needs for food and consequently decreased wild plant and animal resources near the prehistoric settlements. In phases II and III of the Hemudu culture such a decrease of wild resources was already apparent. In terms of social structure, labor divisions and professionalization began in this period. It is interesting to see that the rice paddy field at Chengtoushan was enclosed inside the settlement wall around 6500 years ago, so rice fields by that time were important assets that needed protection. The existence of wet rice fields further increased sedentism, as this important type of property could not be easily abandoned. The construction of fortified towns indicates group conflict and the existence of collective identity.

d) Rice farming entered prehistoric maturity around 6000–4000 years ago. Population continued to increase, more settlements were established, and the natural resources declined further. The catchment area of each settlement became smaller, and in some late Neolithic sites like Liangzhu (Zhejiang), the population density became unsustainable. Consequently, more group conflict occurred, and more fortified towns were built. The farming society became complex with inter- and intra-group professionalization, standardization of production and labor division, as well as social inequality. Jade and other goods for the social elites were produced, and earthen platforms for rituals were constructed. It was at the end of this period that the division between urban and rural truly began in the Chinese landscape. In summary, the early farming societies of China were at the entrance into Chinese civilization.

It is indeed tragic that Tracey was taken by cancer at the young age of 56. I am sure she would have had far more to contribute had she lived longer. Her cancer was diagnosed in 2012, but Tracey suffered the consequences in a very private and dignified way. She charmed everyone with her quiet demeanor. Chinese archaeology has lost a major contributor with her passing.

—Peter Bellwood

REMINISCENCES FROM COLLEAGUES AT THE CHINESE UNIVERSITY OF HONG KONG

Tracey was completely enamoured with the panda Yuan and her baby panda in the Taipei Zoo. Several times I walked into her office she was watching videos of Yuan and the baby panda, and she would tell me how she was so happy watching them. And, of course you know that she was an incredible teacher, beloved by students. I believe she might have initiated the whole internship program in the Dept. of Anthropology at CUHK, building on the respect and connections she commanded in local Hong Kong museums.

—Cheng Sea Ling

I remember one detail about Tracey that exemplifies her teaching. She insisted on not putting her teaching materials on Blackboard, the electronic learning system at CUHK, because she believed that immersion in the library was a critical learning aspect of college education. She said that by actually walking into the library to find a book, a student would then have the chance to browse the shelves and be inspired by how the topic was categorized and linked to other topics. The spirit of staying curious and working hard, to me, exemplified Tracey as a scholar and must be what she wished her students to learn.

When I helped with the collection of cards for Tracey from other alumni before she left Hong Kong, many of them told me that they enjoyed Tracey's classes the most because she was always so well organized. They were a bit awed by her but were grateful that they always got a lot from her classes.

At the end of her stay in our department, I once walked into her office when she was obviously not well. She told me that she had not been able to eat for a while. I asked her to take some rest and take care of herself. She looked into my eyes and replied firmly: “How could I rest? I have no time to rest. I still have much more that I need to write up and share with others.” I will never forget that look and that strength in her voice. I assume that she still lived with that strength towards the end.

—Chen Ju-chen

I think that Tracey’s key to being a good teacher and popular with students was not that she was “nice” or super friendly, but her very clear thinking and well organized lectures. She was actually quite cutting when students made careless mistakes. One of her favorite mistakes, that made her laugh every time, was when a student converted simplified characters to traditional characters using MS Word and the program converted 下面 (“below”) to 下麵 (“to drop noodles [in water]”). Her point was that students could just use simplified characters, but if they wished to convert them, they had to proofread.

In her Bachelor studies at Zhongshan University, Tracey was of the “class of 1979,” referring to the starting year of students who entered university after the end of the Cultural Revolution. With a backlog of many talented candidates, those who got into university in those years, when the universities had just reopened, had to be brilliant, and Tracey was. Her ability to finish three books after she was diagnosed with cancer shows a determination and drive few of us can muster.

—Joseph Bosco

CUHK Anthropology Obituary¹

It is our sad duty to announce that Dr. Tracey Lie-dan Lu passed away on 21 March 2016 in Melbourne, Australia. Tracey, as a member of the Department of Anthropology at CUHK for more than fifteen years, was a wonderful colleague, scholar and teacher, playing a preeminent role through her scholarship in the archeology of Hong Kong and of China; she wrote dozens of pivotal articles and a number of important books on archeology and on museum studies. She was a prominent member of the archeological community in Hong Kong and in China. She was also a deeply beloved teacher, winning exemplary teaching awards, and was revered by generations of students, especially the undergraduate students she taught and the postgraduate students she mentored. She is very sorely missed by all of us. Go in peace, Tracey!

NOTES

1. http://arts.cuhk.edu.hk/~ant/en/news_traceylu.php.
2. Chinese-language entries translated by Sharon Wai Yee Wong. All items with pinyin transliteration are in Chinese.

TRACEY LIE-DAN LU RESEARCH PUBLICATIONS 1984–2016²

Compiled by Peter Bellwood and Sharon Wai Yee Wong

In Press or Preparation

Yongheng de wenming [The eternity of human civilization], completed and to be published by the SDX Joint Publishing Company. During her career, Tracey traveled to some 50 countries and 180 cities, visiting Iran and India as late as last September 2015. In this book, Tracey presents 50 world heritage sites and discusses the concept of archaeology and the conservation and management of cultural heritage.

Xianggang shiqian wenhua yanjiu [The study of the prehistoric culture of Hong Kong]. This book is co-authored with Fu Xiangguo, from the Institute of Archaeology in Beijing, Tracey’s classmate from her undergraduate years in Zhongshan University. The book is approaching completion, but publisher details are not yet available.

Books: Sole Author

- 2014 *Museums in China: Power, Politics, and Identities*. Oxford: Routledge.
- 2012 *Daozuo yu shiqian wenhua yanbian* [The origin and development of rice farming and prehistoric cultural development]. Beijing: Science Press. In 2014, this book received a Top 10 National Cultural Heritage Book Award from *Zhongguo wenwu bao* [China Cultural Relics News].
- 1999 *The Transition from Foraging to Farming and the Origin of Agriculture in China*. BAR International Series No. 774. Oxford: Archaeopress.
- 1990 *Nanyuewangmu yu nanyuewangguo* [The mausoleum of the Nanyue King and the Nanyue Kingdom]. Guangzhou: Guangzhou Culture Press.

Books: Editor

- 2006 (co-editor with Fu Xianguo, Institute of Archaeology, Chinese Academy of Social Sciences) *Huanan ji dongnanya diqu shiqian kaoguxue* [Prehistoric archaeology of South China and South-east Asia]. Beijing: Cultural Relics Publishing House.

Book Chapters

- 2017 Integrating experimental archaeology, phytolith analysis and ethnographic fieldwork to study the origins of farming in China, in *New Perspectives in Southeast Asian and Pacific Archaeology*: 243–250, ed. Philip Piper, Hirofumi Matsumura and David Bulbeck. Terra Australis 45. Canberra: ANU Press.
- 2017 The management of intangible cultural heritage in China, in *The Routledge Companion to Intangible Cultural Heritage*: 121–134, ed. Michelle L. Stefano and Peter Davis. Abingdon, UK: Routledge.
- 2014 The management of archaeological sites and monuments in Hong Kong, in *Collected Essays of the International Conference on Historical Imprints of Lingnan: Major Archaeological Discoveries of Guangdong, Hong Kong and Macao*: 234–246. Hong Kong: Hong Kong Museum of History.
- 2014 Northern Asia: Origins and development of agriculture, in *Encyclopedia of Global Archaeology*: 5489–5499, ed. C. Smith. Heidelberg: Springer Science Business.
- 2012 Power, politics, and the first community museum in Hong Kong, in *Ecomuseums 2012: Proceedings of the 1st International Conference on Ecomuseums, Community Museums and Living Communities, Seixal, Portugal 19–21 September*: 219–230, ed. S. Lira, R. Amoêda, C. Pinheiro, P. Davis, M. Stefano, and G. Corsane. Barcelos, Portugal: Green Lines Institute for Sustainable Development.
- 2011 Qiantan yunyong tongjixue fenxi kaogu qiwu de biaozhunhua he guifanhua wenti [A preliminary discussion on analyzing the “standardization” and “regularization” of archaeological items using statistics], in *Kaogu yisheng: An Zhimin xiansheng jinian wenji* [A life of archaeological work: In memory of Prof. An Zhimin]: 102–123. Beijing: Cultural Relics Publishing House.
- 2011 Coexistence in prehistoric Guangdong, South China, in *Co-existence and Cultural Transmission in East Asia*: 41–54, ed. N. Matsumoto, H. Bessho, and M. Tomii. Walnut, CA: Left Coast Press.
- 2011 La domesticazione e al diffusione delle piante e degli animali nell’Asia orientale [The domestication and diffusion of plants and animals in oriental Asia] and Dalla prima età neolitica agli sviluppi regionali del Neolitico medio [From the first Neolithic Age to regional developments during the Middle Neolithic Period], both in *La Cina: Preistoria e origini della civiltà Cinese* [China: Prehistory and origins of Chinese civilization]: 207–245 and 247–368, ed. Paolo Stefanelli. Turin: Einaudi.
- 2010 The Dingshishan, Dongwanzibei, Fubin, Shixia, Tanshishan, and Zengpiyan cultures, in *Enciclopedia Archeologica—Asia*: 622–623, 640–644, ed. Antonio Giuliano. Rome: Istituto Della Enciclopedia Italiana.
- 2010 Modernization and self-glorification: The governance of archaeological heritage in Guangzhou, South China, in *Heritage 2010: Heritage and Sustainable Development*, vol. 1: 181–188, ed. R. Amoeda, S. Lira, and C. Pinheiro. Barcelos, Portugal: Green Lines Institute for Sustainable Development.
- 2009 Dianfen canyu fenxi zai shiqian kaoguxue zhong de yingyong wenti [Some issues on the application of starch residue analysis in archaeological studies], in *Majiabin wenhua guojia yantaohui lunwenji* [Celebrating the 50th anniversary of the discovery of the Majiabang Culture]: 92–102. Institute of Archaeology CASS, Institute of Archaeology of Zhejiang Province, and Cultural Bureau of Jiaxing City. Zhejiang Jiaxing: Jiaxing Cultural Bureau.
- 2009 Archaeology history of China, in *Encyclopedia of Modern China*: 41–54, ed. David Pong. Farmington Hills, MI: Gale Cengage Learning.

- 2008 Guilin diqu gengxinshi moqi dao quanxinshi chuqi de shiqian jingji he wenhua fazhan [Pre-historic subsistence strategies and cultural development in Guilin from the Terminal Pleistocene to the Early Holocene], in *Kaoguxue yanjiu* [Archaeological Studies] vol. 7: 333–353, School of Archaeology and Museology, Beijing University. Beijing: Science Press.
- 2008 Subsistence strategies at Zengpiyan, South China, in *Prehistoric Technology 40 Years Later: Functional Studies and the Russian Legacy. Proceedings of the International Congress Verona (Italy) 20–23 April 2005*: 85–92, ed. Laura Longo and Natalia Skakun. Oxford: Archaeopress.
- 2008 The advent of agriculture, in *China: The World's Oldest Living Civilization Revealed*: 34–45, ed. John Makeham. London: Thames and Hudson.
- 2007 Mid-Holocene climate and cultural dynamics in eastern central China, in *Climate Changes and Cultural Dynamics: A Global Perspective on Mid-Holocene Transitions*: 297–329, ed. D. G. Anderson, K. A. Maasch, and D. H. Sandweiss. London: Academic Press/Elsevier.
- 2007 (co-author Jiang Leping) Zhejiang Pujiang Shangshan yizhi zhiguishi fenxi chubu baogao [A preliminary study of phytoliths found in Shangshan, Pujiang County], in *Huanjing kaogu yanjiu* [Environmental Archaeology]: 80–83, ed. D. W. Mo, J. Y. Cao, W. H. Zheng, J. Yuan, and B. W. Cao. Beijing: Beijing University Press.
- 2007 Xianggang jiuqu chongjian zhong de wenhuayichang baoyu wenti [Some issues on heritage conservation and urban renewal in Hong Kong], in *Chengshi wenhua guoji yantaohui lunwenji* [Proceedings of the International Conference on Urban Cultures, International Convention Center, Beijing, June 2007]: 275–280. Beijing: State Administration of Cultural Heritage.
- 2007 The management of two World Heritage Sites: Xidi and Hongcun in Anhui, China, in *World Heritage: Global Challenges, Local Solutions*: 87–94, ed. W. Roger and J. Carman. Oxford: BAR International Series.
- 2007 The first empires, in *Archaeologica: The World's Most Significant Sites and Cultural Treasures*: 254–263, ed. A. Cremin. London: Frances Lincoln.
- 2006 Shiqian gongju yanjiu de ruogan wenti [Several issues on prehistoric lithic study], in *Huanan ji dongnanya diqu shiqian kaogu: Jinian zengpiyan yizhi fajue 30 zhounian guoji xueshu yantaohui lunwenji* [Prehistoric archaeology of South China and Southeast Asia—Proceedings of the International Conference to Celebrate the 30th Anniversary of the Excavation of Zengpiyan]: 282–297, Institute of Archaeology, CASS. Beijing: Cultural Relics Publishing House.
- 2005 The origin and dispersal of agriculture and human diaspora in East Asia, in *The Peopling of East Asia*: 51–63, ed. L. Sagart, R. Blench, and A. Sanchez-Mazas. London: Routledge Curzon.
- 2006 (co-authors Zhao Zhijun and Zheng Zhuo) The prehistoric and historic environments, vegetations and subsistence strategies at Sha Ha, Sai Kung, in *The Ancient Culture of Hong Kong: Archaeological Discoveries in Sha Ha, Sai Kung*: 57–64, Antiquities and Monuments Office, HKSAR. Hong Kong: Government Logistics Department.
- 2006 The survival of starch residues in a subtropical environment (revised version of 2003 publication), in *Ancient Starch Research*: 80–81, ed. R. Torrence and H. Barton. Walnut Creek, CA: Left Coast Press.
- 2006 The exploitation of taro in South China, in *The Proceedings of the Fourth International Congress of Ethnobotany 21–26 August 2005, Istanbul, Turkey*: 413–417, ed. Z. Füsün Ertuğ. Istanbul: Zero Prod.
- 2004 Zhongguo nongye qiyuan yanjiu de huigu yu sikao [Rethinking the origin and development of agriculture in China], in *Taoli chengxi ji: Qingzhu Anzhiming xiansheng bashi shouchen* [Proceedings to celebrate the 80th birthday of Prof. An]: 61–66, ed. C. Tang and X. C. Chen. Hong Kong: Local Printing Press.
- 2004 Crop domestication in China, in *Encyclopaedia of Plant and Crop Science*: 307–309, ed. R. Goodman. New York: Marcel Dekker.
- 2003 The survival of starch residue in a subtropical environment, in *Phytolith and Starch Research in the Australian-Pacific-Asian Regions: The State of the Art*: 119–126, ed. D. M. Hart and L. A. Wallis. Canberra: Pandanus Books.
- 2003 Three chapters in *Guilin Zengpiyan* [Zengpiyan: A prehistoric cave in South China]. Edited by Institute of Archaeology CASS, The Cultural Relics Working Team of Guangxi Zhuang Autonomous Region, Guilin Zengpiyan Site Museum, and The Cultural Relics Working Team of Guilin Prefecture. Beijing: Cultural Relics Publishing House. Including: Baofen zhonglei suo fanying de shengcun huanjing [Palaeoenvironment and resources based on pollen profiles] (251–269); Shiqi he gu jiao bangqi zhizuo gongyi de fenxi he yanjiu [The manufacturing techniques of stone and organic tools] (367–402); and Zengpiyan yizhi chutu shiqi biaoian canyuwu de chubu yanjiu [Starch residue analysis of the Zengpiyan tools] (646–651). Tracey shared three book awards with her co-authors for *Guilin Zengpiyan*: 1st prize 2007 Research Award of the Institute of Archaeology CASS; 2nd prize 2007 Biennial Research

- Award of the Chinese Academy of Social Sciences; 2nd prize 2006 Xia Nai Archaeology Award.
- 1994 Xichaoshan shiqi yuanliao feixian kaicai fangfa de shiyan yanjiu [Experimental study of the stone-mining techniques at Neolithic Xiqiaoshan, Guangdong Province, China], in *Kaoguxue yanjiu* [A collection of archaeological studies]: 267–280. Beijing: Beijing University Press.
- 1991 Several chapters in *Xihan Nanyuewangmu* [Nanyue King's tomb of the Western Han Dynasty]. Edited by Guangzhou Antiquity Management Committee, Institute of Archaeology CASS, and Guangdong Provincial Museum. Beijing: Cultural Relics Publishing House. The chapters are Xiceshi [The western chamber] (71–143); Dongcheshi [The eastern rear-chamber] (254–272); (first author Huang Xinmei) Nanyuewangmu xunren yihai de jiangding [Remains of human sacrifice found in the Nanyue King's tomb (458–462)]; (third author with Wang Jiangke and Huang Jieling) Guangzhou xianggang nanyuewangmu chutu dongwu yihai de jiangding [Faunal remains found in the Nanyue King's tomb] (463–472); (first author Wangxu) Nanyuewangmu chutu sizhiping jiangding baogao [Textile remains found in the Nanyue King's tomb] (476–497). Tracey shared two book awards with her co-authors for *Xihan Nanyuewangmu*: 2nd prize 1992 Xia Nai Archaeology Award; 2nd prize 1999 National Book Award on Social Science. The translated version appeared in 1999.

Journal Articles and Online Publications

- 2016 Empowerment, transformation, and the construction of “urban heritage” in post-colonial Hong Kong. *International Journal of Heritage Studies* 22(4):325–335.
- 2014 Some basic concepts of archaeology, in *The Archaeological Work at Tao Kwa Wan Station of Sha Tin to Central Link (SCL)*. The Antiquities and Monuments Office Leisure and Cultural Services Department. Chinese language pdf available for download from <http://www.amo.gov.hk/sc/en/paper.php>.
- 2014 Four bibliographic articles in *Chinese Studies*, ed. Tim Wright. On Oxford Bibliographies Online Research Guides (website). New York: Oxford University Press. URL: <http://www.oxfordbibliographies.com/obo/page/chinese-studies>: Heritage management (2013); Museums (2014); Neolithic cultures in China (2013); Origins of agriculture (2014).
- 2012 Periphery or land of cultural dynamics: Rethinking prehistoric South China. *Documenta Praehistorica* 39:111–135.
- 2012 Pre/historic migration, historic war, and the occurrence of rice farming and consumption in South China. *Journal of Chinese Dietary Culture* 1:75–94.
- 2011 Early pottery in South China. *Asian Perspectives* 49(1):1–42.
- 2009 *Kaogu yizhi chutu yesheng he zaipedao de jiangding wenti* [Some questions in the identification of wild and domesticated rice found in archaeological sites]. *Nanfang Wenwu* [Southern Cultural Relics] 3:72–74.
- 2009 Heritage management in post-colonial Hong Kong. *International Journal of Heritage Studies* 15(2–3):258–272.
- 2008 Some issues on the management of archaeological sites in Mainland China. *Conservation and Management of Archaeological Sites* 10(4):353–366.
- 2007 Xianggang shiqian de ziran ziyuan he jingji xingtai [Natural resources and subsistence strategies in prehistoric Hong Kong]. *Kaogu* [Archaeology] 6:36–45.
- 2007 Preserving local culture, preserving Hong Kong character, in *Home Where the Yellow Banners Fly*: 13–17, ed. W. Y. Lee. Hong Kong: V-Activist Co. Ltd.
- 2007 No longer be in the elites' pockets: Inspiration of Lee Tung Street Movement on the concept of preserving cultural heritage, in *Home Where the Yellow Banners Fly*: 133–137, ed. W. Y. Lee. Hong Kong: V-Activist Co. Ltd.
- 2006 Preserving local culture, preserving Hong Kong character, in *H15 guanzhuzu* [H15 concern group online publication list], <https://h15concerngroup.wordpress.com/>.
- 2006 The occurrence of cereal cultivation in China. *Asian Perspectives* 45(2):130–158.
- 2005 (co-authors Zhao Zhijun and Fu Xianguo) Guangxi Yongning Dingshishan yizhi chutu zhiguishi de fenxi yu yanjiu [Phytolith analysis of the Dingshishan archaeological assemblage in Yongning, Guangxi]. *Kaogu* [Archaeology] 11:76–84.
- 2005 Dongya diqu gengxinshi moqi dao quanxinshi chuqi de wenhua fazhan chutan [Cultural development in East Asia from the Terminal Pleistocene to the Early Holocene]. *Dongya guwu* [East Asian Antiquities] 1:1–18.
- 2005 Xihan shiqi lianguang diqu de yinshi wenhua [Food culture of the Western Han dynasty in South China]. *Zhongguo yinshi wenhua* [Journal of Chinese Dietary Culture] 1:17–47.
- 2004 *Ziran ziyuan he shiwu yuanliao: Lingnan diqu shiqian yinshi wenhua chuyi* [Natural resources and food ingredients: Prehistoric food culture in South China]. *Lingnan kaogu yanjiu* [Archaeology of South China] 4:207–213.

- 2003 New archaeological discoveries in South China. *Bulletin of the Indo-Pacific Prehistory Association* 23: 137–140.
- 2003 The management of cultural heritage in Hong Kong. Hong Kong Institute of Asia-Pacific Studies Occasional Paper No. 137. Hong Kong: Chinese University of Hong Kong.
- 2002 The transformation of academic culture in Mainland Chinese archaeology. *Asian Anthropology* 1: 117–152.
- 2002 Kaogu qiwu de canyuwu fenxi [Residue analysis of archaeological artifacts]. *Wenwu* [Cultural Relics] 5: 83–91.
- 2002 A green foxtail (*Setaria viridis*) cultivation experiment in the Middle Yellow River Valley and some related issues. *Asian Perspectives* 41(1): 1–14.
- 2001 Les outils de récolte de céréales néolithiques de la vallée du Fleuve Jaune [Harvesting tools in the Neolithic Yellow River Valley]. *Annuaire de la Fondation Fyssen*: 103–114.
- 1999 The transition from foraging to farming in China. *Bulletin of the Indo-Pacific Prehistory Association* 18: 77–80.
- 1998 The microblade tradition in China: Its evolution, association and significance. *Asian Perspectives* 37(1): 84–112.
- 1998 From barkcloth beating to silk weaving: The textile industry from prehistory to the Western Han Dynasty in South China. *Textile Museum Journal* 36–37: 61–70.
- 1998 Some botanical characteristics of green foxtail (*Setaria viridis*) and harvesting experiments on the grass. *Antiquity* 72(278): 902–907.
- 1998 (co-author Charles Higham) The origins and dispersal of rice cultivation. *Antiquity* 72(278): 867–877.
- 1989 Nanyuewangmu faxian de qingtong yinhuaban [The bronze plates for silk textile printing discovered in the Nanyue King's tomb]. *Kaogu* [Archaeology] 3: 176–178.
- 1987 (third author with Wang Jiangke and Huang Jieling) Nanyuewangmu faxian de dongwu yicun [Animal remains found in the mausoleum of the Nanyue King]. *Nongye kaogu* [Agricultural Archaeology] 2: 91–97.
- 1985 Lingnan handai de yuwuren [Jade dancing figurines found in South China]. *Wudao yishu* [The Art of Dancing] 1: 129–137.
- 1984 Nanyuewangmu he muzhong chutu de zhenbao [The mausoleum of the Nanyue King and unearthed treasure]. *Wenwu tiandi* [Antiquity World] 6: 25–27.